

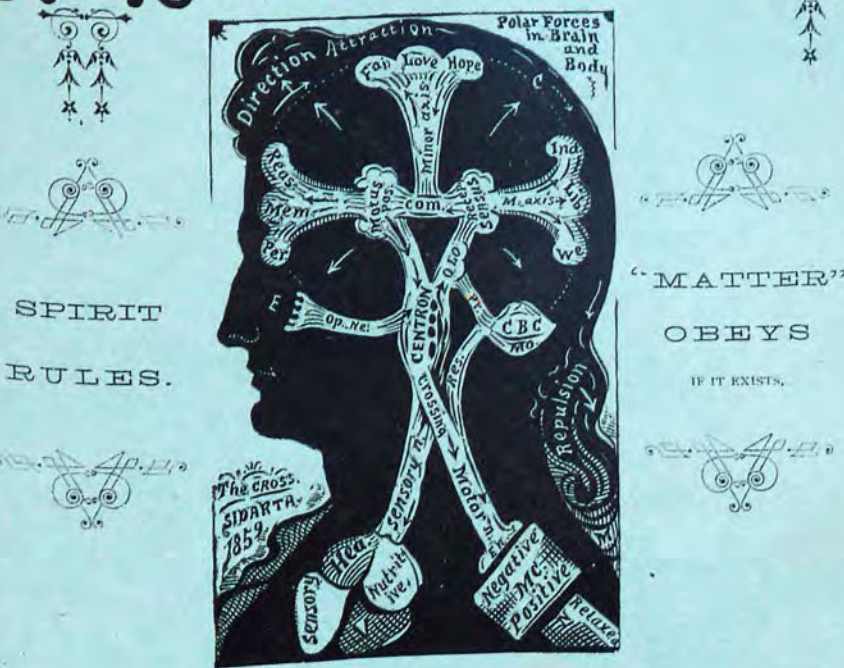
VOL. I.

NOVEMBER, 1884.

No. 2.

THE

MIND CURE



AND SCIENCE OF LIFE.

BY THE MIND CURE PUBLISHING ASSOCIATION,

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A. J. SWARTS, CHIEF EDITOR.

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THE MIND CURE

AND SCIENCE OF LIFE.

"Behold, I will bring it health and cure, and I will cure them, and will reveal unto them the abundance of peace and truth."

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→ A Valued Selection. ←

FROM A DISCOURSE ON HEALING.

MRS. CORA L. V. RICHMOND.

Separated as the science of medicine is at the present day from all that pertains to man's spiritual nature, and so steadily have the schools of medicine drifted toward materialism, that it would shock not only the sensitive nature, not only the religionist, but any candid and careful mind to witness the skepticism that belongs to the different schools of *materia medica*, more especially in the clinical department and the dissecting room, and where there is free access to the physical body of man. That science cannot discover the source of man's mentality when the body is dead, and cannot trace the spirit, when the spirit is no longer there, is to them the deplorable kind of evidence that man has no spirit. As though when the body is no longer required, the spirit would linger for the dissecting knife; as though the failure to discover that which, like the incense of the flower, flies away since the blossom is no longer there, proves man to have no spirit whatever.

It is not the external that the Great Healer is striving to reach, and that the real science of medicine wishes to touch, but the well-springs of life that have their

secret sources far within the realm of the spirit. The nerve that vitalizes the hand may be paralyzed by sorrow, doubt or fear, that no remedy of *materia medica* can reach.

Through fear of death men become cowards, and through fear of disease they lose their mental balance, and every force of the system is turned into a negative state. The calm and healthful, the mind that is not affected with fear is a very essential requisite in resisting disease. When it was claimed in the olden time that one would enter a fiery furnace and not be consumed by the flame, it was an instance of extreme application of spiritual over physical force, showing what the mind might accomplish by resisting disease. He who is a skillful physician and intent upon his errand, rarely contracts a poisonous disease; contagion cannot reach him; he is too fearless, too strong in his overpowering influence. The same element applied generally would ward off not only the general diseases, but the actual malaria and the contagion that is in the atmosphere. I consider that the spread of diseases, like diphtheria and others accredited of an animalcule or malarial nature, are often the result of fear and a negative condition in the individual system that renders that person susceptible to the disease; a sympathetic or psychological power which will attract that which you fear. Usually, if you have

noticed, in a great fatality, a man generally dies by that disease which he most fears. The enemy is waiting for him; he is a fit subject. If the fear is in his mind it can attack him. As a strong magnetic eye can conquer the infuriated beast until it will lie fawning at your feet, while the fearful man who flies will be followed by the enraged animal, so disease is lurking for him who fears it. But he who has a strong will and is fearless against it, there can be no contagion for him. He can walk as one fully armed and clad in armor in the midst of the most deadly disease if the mind and body be right.

Take the word of kindness from him who studies all human weaknesses, and sympathizes with you; who understands that there must be sorrow and suffering commensurate with human ignorance; that at last by experience we shall learn and triumph over pain, and that the greatest healer is to be found within yourselves.

The time will come, when at the approach of the slightest disorder or physical disability you will summon the physician within yourselves,—that strong, healthful, life-giving *will-power*—that shall conquer and redress the wrong that is within you, and heal the disease.

I have known whole families to be cut off by what is termed consumption, a supposed hereditary disease, when it was perpetuated by the strong mental power of the mother brooding over her offspring, and one after another falling a victim to the mental, as well as to the physical malady.

There is no disease, dear friends, that the human body is subject to, that is not amenable to the healing power of the spirit. There is indeed no surgical operation that is not within the province of spiritual power, either to overcome the necessity for it, or to perform the operation. But when a nation prays with its lips for the restoration of a president's life, and entrusts that life to the probing

process of several blind physicians who do not know, within several inches, the location of the ball, the praying is not likely to be efficacious.

If you pray for the gift of healing, ask for it from the *source* of healing; if you trust to science, have done with your prayers, for it is he who cuts and slashes the body that you trust, not the one who heals it. If you are to have spiritual healing, do not, when your children are sick or yourselves, run to the first apothecary or chemist, or the first physician, but trust to the power that you believe in. You cannot pray with the spirit and at the same time do violence to that prayer with your body. Two systems of practice diametrically opposed to each other can never heal the world.

Cure yourself of fear, and the healing is in your own palms; cure yourself of that dependence upon bigots, and the healing is by your very side. There is no ultimate panacea in any mineral remedy for any organic disease in the human body. Every particle of drug constructed of mineral, is poisonous to the human frame. You do not eat clay; you do not swallow the dirt of the earth to give you nourishment and vitality; there is no organic vitality in any mineral remedy. Vegetable remedies may be used incidentally, but even these are of such a nature, that they should be applied under the careful and vigilant instruction of the spiritual healer.

But chiefly, and only, and ultimately, there is no greater power of healing than that contained in the human hand; and the human will that benignly, calmly and cheerfully lends its might to the sick room is the most life-giving and health-giving agency that humanity can possess. The miracles wrought in every age, and the gifts of healing that have come down even through the barrenness of theology, prove to you that the source of healing must be within, and that you must turn to that well-spring where all life-giving

agencies abide, before the healer can come unto you.

O search out the crystal fountain! Release yourself from the thralldom of fear, and the little child that is by your fireside can drive away the racking pain, by the tender touch of the delicate hand. Even surgical operations of delicate kinds can be prepared successfully and performed by those endowed with the gift of the spirit.

Encourage these gifts; do not drive them from your doors by your superficial fears, or your paltry adhesion to custom. Let the schools of medicine depart with the ancient schools of theology that bear them company. Let your theology that would swallow up in its Gehenna the souls of young children, depart with your system of medicine that would also destroy their bodies.

→The Honored Veteran.←

DR. W. F. EVANS.

It is with pleasure we give a few extracts from the highly appreciated work, *The Mental Cure*, written by Dr. W. F. Evans, in New Hampshire in 1869. This book is of value to every M. D. and to the afflicted. It has 364 pages. For sale by Colby & Rich at Banner of Light Publishing House, Boston, as also by many dealers, at \$1.50.

While common modesty denies to any one the right to assume to be the discoverer of the system of mental healing, seeing it was practiced in some form by the prophets, by Jesus and by many spiritual teachers since; it may, nevertheless be just to say that Dr. Evans, and Dr. Quimby, are perhaps entitled to the chief credit of first utilizing and developing it in a manner to be practicable, and to become highly useful as it is to-day with multitudes of thinking people.

Dr. Evans was for twenty-five years an acceptable clergyman. He has written

several works of interest to humanity, and been instrumental in accomplishing a great amount of good. He is now sixty odd years of age. We believe in giving justice where it is due. "*Rendler to Cesar the things that are Cesar's, and to God the things that are God's.*"

On page 98 Dr. Evans says: "If the ideas we have unfolded in this chapter are sound, and we think they cannot be successfully controverted, they constitute a new mode of medical treatment, and may form the basis of a successful practice of the healing art. It is a law, on the operation of which we may rely, that where a diseased condition of the body is caused by a disordered and morbid state of the spiritual life, if we can induce upon ourselves, either directly or through the medium of others, the opposite modes of thought and feeling as a permanent mental state, it will cure the disease. Hundreds of facts could be given to prove the uniformity of the action of this law. All that is necessary is the power intuitively to detect the morbid state of the mind underlying the disease, and how to *convert* the patient to a more healthful inner life. All disease is, in its cause, an insanity, using the term in its radical or etymological sense, rather than in its common acceptance. Its secret spring is some abnormality, unsoundness of the mind, some departure from that most happy of all earthly conditions, expressed in the terse line of Juvenal, *sana mens in sano corpore*, a sound mind in a sound body. And we think the time is not far distant, when this fundamental truth will be more fully recognized and conformed to by all medical practitioners. The therapeutic systems that acknowledge the influence of the mind upon the body, are the most successful in the cure of disease, as those of Hahnemann, Ling, and the practitioners of what is called magnetism.

On pages 172, 173 he says: "A certain mental force, brought to bear upon some parts of the brain, will send a glow of heat over the whole surface of the body, pro-

ducing a transient febrile state. By another action of the mind and will, we can produce almost instantly the opposite physiological condition, and throw the patient into a gentle perspiration. Are there any drugs that can equal the living force of a mind made in the image of God, and which incloses in its hidden depths a germ of the one and only Life? We have known fevers, in their incipient stage, to be cured by a psychological force in less than five minutes. In one case a person connected with the War Department at Washington, was thrown into a profuse perspiration, while the operator was quietly seated in his library in New Hampshire. Many facts and testimonials could be given to confirm the statements we might make in relation to the wonderful effects produced by the simple force of the mind. But they would not seem credible to those who do not understand the spiritual laws governing such cases. We are apt to forget that mind is the only casual agent in the universe, and that all effects and phenomena in the realm of material things owe their origin to the action of spiritual forces. The sublime movements of the universe are all effects of a divine and self-sustaining force, whose name is the I AM, the Living One, and whom the philosophic Greeks called Zeus, from a verb, meaning *to live*. The whole realm of nature is subordinate to spirit, and controlled by it. All physiological action is only an ultimatum of psychological forces. All vital movements are a display in the realm of organized matter of spiritual dynamics. And sufficient hints and glimpses of truth have been afforded us in this chapter to warrant the belief, or at least, the hope, that the time is coming when all cutaneous diseases, and febrile states of the system—and their name is legion—will be under the control of an intelligent use of the living powers of the human spirit.

On page 246 he says: "Persons have been shot dead with blank cartridges. A familiar fact is that of the Edinburg crimi-

nal who died from a supposed loss of blood, when it was only warm water that was made to trickle over his arm after it was barely pricked by the surgeons. Dr. Moore mentions the case of a lady who died with every symptom of hydrophobia, under the mistaken notion that she had been bitten by a rabid dog, when it was demonstrable that the animal had only torn her dress. One of the most instructive and satisfactory experiments on record, showing the influence of the mind in the generation of fatal diseases, is that tried upon four Russian criminals, who had been condemned to death for political offenses. It was reported in the *London Medical Times*. The cholera was raging at the time in Russia, and the criminals, while ignorant of the fact, were made to occupy beds on which persons had recently died with the disease. Although thus exposed to the contagion, not one of them exhibited the least symptom of the malady. After this they were told that they must sleep on beds that had been occupied by persons who had been sick with the cholera. But in fact, the beds were entirely new, and had never been used by any one. Their fearproved to be a more powerful influence than the contagion, for three out of the four took the disease in its most fatal form, and died in four hours after the attack. Such a fact, coming as it does to us well authenticated speaks volumes in favor of the doctrine of the spiritual origin of disease, and the efficiency of psychical remedies. But the current medical science, while convinced of the truth of this, makes no practical use of it as a remedial agency. Yet it is an interesting fact, that the longer a man has been engaged in the practice of the healing art, the less confidence he has in medicinal compounds, and the more he relies upon the *vis medicatrix nature*, and upon the principles of Mental Hygiene."

A good wife is like the ivy which beautifies the building to which it clings, twining its tendrils more lovingly as time converts the ancient edifice into a ruin.

→The Gift of Healing.←

JOEL TIFFANY.

MR. EDITOR: I thank you for the October number of MIND CURE. I send you a copy of my collections of the long ago, 1850, a case of healing through that good man, your near neighbor, Joel Tiffany.
A. RICHARDSON.
PHILADELPHIA, Pa., Oct. 21, 1884.

Among the gifts of the spirit, as enumerated by the early teachers of Christianity, was that of healing. The manifestation of this power was considered a marvel, and entitled the one exercising it to the credit of being supernaturally assisted. This power is exercised in modern times, and often very remarkable cures are effected by what is claimed to be spiritual agency. The fact that such cures are effected, being determined, the conclusion must follow, that either they are the result of spiritual agency, acting through the mediumship of those by whose instrumentality such cures are effected, or that such cures can be effected by natural means without supernatural assistance. If this latter hypothesis be true, then they never were evidences of spiritual agency, and we can assign no substantial reason why the gift of healing should not be stricken from the list of spiritual gifts. To show that such remarkable cures do take place, I cite a case which fell under my own observation, and know to be true, because I was myself the medium through whom the cure was effected.

On Monday evening, the 20th day of March last, I had an appointment to lecture at Kenosha, in Wisconsin. Just before evening I was called upon to go and see a daughter of Mr. Lathrop Burges of that city, who was said to be lying at the point of death. I was informed that there had been a council of physicians in her case that afternoon, and that it was decided that she had the dropsy on the brain, and would probably die; that her face and neck were bloated; that she was entirely blind, and lay in a very stupid

condition, etc., and that the parents desired me to visit her, and see if anything could be done. I informed the messenger that I made no pretensions in that direction, although sometimes I had been successful in curing the sick; but feeling a strong influence upon me while talking, I concluded to visit her, and did so. I found her in the condition above described. I placed my hand upon her forehead, and soon came sufficiently into rapport with her system to discover her condition, and told her parents I thought she might survive. I decided immediately that it was a case of congestion; and sitting down by her side, I made an effort to equalize the circulation. In a few moments I had produced a decided change, or at least such a change was produced. I inquired for her name and spoke to her, when she opened her eyes, answered me, and I commenced conversing with her, and she with me. She could not see at this time. I was obliged to leave for the lecture; but I informed the parents that I would return after the lecture, and spend the night. I returned about ten. The patient was restless until about one o'clock, when she went into a natural sleep, and slept until morning. I sat by her mostly until four, keeping watch of her brain and pulse, and keeping up an equal circulation. At four I left her in charge of her father and sister, and lay down and slept two hours. At six I arose and found her still sleeping quietly. I examined her pulse, brain, etc., and found clear indications of a healthy action. I awoke her, and inquired how she felt. She replied that she felt well, had no pain, and could see as well as ever. Her father and myself left the room, when, with the assistance of her sister, she arose, dressed, washed, combed her hair, and went to her breakfast, as well as ever she was, and continues so. And thus in the morning, when the neighbors expected to hear of her death, they heard with great astonishment that she was well and about the house.

This is a simple, unvarnished statement of a single fact. Was there any spiritual agency in the matter? Is it a continuance of the promised gift of the spirit? If it is not, but was accomplished without any spiritual agency, then it is possible that the gift of healing in ancient times should be accounted for in the same way.

P. S.—It is a demonstrable fact that we impart an influence to every thing with which we spiritually come in contact, which influence may be detected by those who are susceptible to impressions. Hence we impart a sphere characteristic of our spiritual condition, which is continually sending forth its influence, tending to reproduce itself. If that sphere be one of truth, purity and justice, we are adding momentarily so much to the redemptive influences of the external universe, and in view of this the future will rise up and call us blessed.

→ Distrust. ←

J. E. DEWOLF, M.D.

To the Editor of The Mind Cure and Science of Life.

MR. EDITOR.—If you were to ride into certain parts of Mexico, seated upon one of America's most desirable plows, holding the reins of four proud stepping horses in one hand, and an illustrated catalogue in the other, representing a variety of machinery which would seem to place farming among the fine arts; and meeting a farmer, should offer your service in the plowing of his ground, he would confer upon you at once the title of "crank." Since you were not in possession of a wooden plow, drawn by a mule, or a cow, or both, as is their custom, he would not entertain your proposition.

You are to-day, sir, riding through the cultivated and uncultivated fields of medical science, and despite the many 'pathies and 'isms, you propose to turn a furrow; and if you should receive in this department, the same honorary title as

that conferred by the Mexican planter, you will not forget that mankind is ever *distrustful* of the world's advance corps. You recall the long list of names we now love to honor, and whose pictures we now place in the album of memory. Indeed, there moves before our vision in quick succession, the telescope, the printing-press, the steam engine, the electric telegraph, the spectroscope and the telephone; and at their side, like guardian angels, we recognize magnetism, clairvoyance, clairaudience, psychology and psychometry; the latter, as well as the former, opening each a door in the temple of knowledge, through which we get new views of life and its mission.

It cannot be expected that every reader of your journal will adopt your views or mine, but if it awaken a spirit of inquiry, which will eventually lead to the truth, an important object will be accomplished. And since truth makes us free, we may some day feel ourselves but a little lower than the angels; at least, may reach a point where *distrust* shall be swallowed up in earnest endeavor for truth.

Englewood, Ill., Oct. 24, 1884.

"It is too late! Ah, nothing is too late
Till the tired heart shall cease to palpitate,
Cato learned Greek at eighty; Sophocles
Wrote his grand *Oedipus*, and Simonides
Bore off the prize or verse from his com-
peers,

When each had numbered more than four-
score years,

And Theophrastus, at fourscore and ten,
Had but begun his *Charters of Men*.

Chaucer, at Woodstock with the nightin-
gales,

At sixty wrote the *Canterbury Tales*;
Goethe at Weimar, toiling to the last,
Completed *Faust* when eighty years were
past."

"Truth crushed to earth will rise again,
The eternal years of God are hers;
While Error, wounded, writhes in pain,
And dies amid her worshippers."

→ Good Encouragement. ←

South Carolina, what is wrong with you? From every other State, from every territory in the United States except one, and from Canada, orders have come in for THE MIND CURE AND SCIENCE OF LIFE. From some of the States many orders have come. The leading ones are Massachusetts and all the New England States. From New York, Pennsylvania, Michigan, Illinois, Iowa, Wisconsin, Kansas and California, numerous orders have been received, and many friends have written in a very encouraging manner, and at least one hundred have voluntarily offered to act for us in obtaining subscribers. Friends, we heartily thank you all, and in addition to the compensation offered in this issue, we hope heaven will bless and reward you bountifully.

We sincerely thank the *Banner of Light*, the *Religio-Philosophical Journal*, *The New Thought*, *The Olive Branch*, *Light for Thinkers* and *The Grand Mound Herald*, for kindly inserting our opening notices free of charge, and for all the fraternal notices they have given us. The many hundreds who have written us for specimen copies, have in nearly every case given credit to the journal that led them to it. Other publications will kindly extend their aid and lead us in our infancy by their strong hands.

Many who order specimen copies, are practicing physicians, and nearly all of these write a word of welcome to our system, and say the mental cure will in time take the place of drugs in healing. Some of these physicians are now our subscribers, and among them we note several who are graduates, in various schools of medicine, from the best universities of Europe and America.

The book dealers have given us encouragement, and a fair number have opened an account with us, and say they can sell it well, and will obtain subscribers for us.

A very creditable number of magnetic healers are ordering it, and they nearly all write that they have for a long time been turning their thoughts toward our system. Some of these give due credit to Dr. Evan's "Mental Cure" and highly endorse it. It is gratifying to see the magnetic healers looking beyond the necessity of coming in contact with their patients in any way. If they will practice the mind treatment only, they will be surprised to witness its results. Many of this class of healers have—we say it to their credit—cured various cases by simply imparting truth, and correct rules of living, with no physical contact whatever. We trust many more will "do likewise," and thus discover facts for themselves. A magnetic healer in Massachusetts voluntarily sent us one hundred and forty-six names, for specimen copies. We have much charity for these healers, and choose not to decry them; yet, while they treat by manipulation, our system and theirs are not alike; but theirs helped to pave the way for the purely mental healing, and now we trust they will learn and practice it, as their legitimate right, and allow no one to forbid them, but depending upon God, or Life, move forward.

Thus far we have met earnest and cordial greetings far beyond our expectations, and there are many reasons to believe the people generally will sustain our work. We expect opposition. Others in the same field have met it, and all reform is stoutly opposed. We will stand or fall upon our merits, or demerits, but we have decided not to go down because of the decree of one, or of a million. We mean only the welfare of humanity, and hope lovingly to enlighten, and relieve the burdens of many of our dear brothers and sisters in toil. God and angels bless you all.

We may not in our diction, please the aesthetic taste. In journalism we will do the best we can, from time to time, yet humbly say, we do not expect to measure

up to the erudite and experienced. We ask not to be thus understood as we make no such pretensions. We wish to do what we can in love, and kind intent, to relieve the sorrows and pains of the dear ones we can reach. We cannot afford to throw stones at any one, not even in our own defense, or very rarely so. The dog, that in good nature carried back the club to the feet of the angry man who threw it at him, was the wiser philosopher of the two. We hope to practice charity at all times, as we err in our own ignorance, and need it in return from others.

Our claims are few and simple, and we shall move forward in our own sphere, and shall accept the criticism, or the eulogy, that others see we merit. We make no boast against any one, nor do we envy any soul who has worked his way up to greatness, or to fame. We would not accept one star from the diadem of another, if we could, nor shall we ask one to shine for us, unless by our own works and loving deeds, others may place it there.

What newspapers does a gentleman desire when he kisses a lady? No *Observers*, no *Spectators*, but as many *Times* as you please.

If I can put one touch of a rosy sunset into the life of any man or woman, I shall feel that I have worked with God.—*George MacDonald*.

Parents who invest one dollar to let their family read this magazine on the true science of health, will confer a greater blessing upon them than the gift of gold. Try it one year and then judge.

A brilliant preacher in a lunatic asylum was asked by a curious visitor: "What brought you here?" "What will never bring you here," was the sharp reply. "And what was that?" asked the visitor. "An over-wrought brain," replied the lunatic.

✧ Proverbs. ✧

It is wrong to strike a friend.

Don't postpone good works—do them now.

There is a bond of sympathy between all great souls.

Place four nines so as to equal one hundred.
99 9-9.

Proverbs are the cream of a nation's thought.—*Anon.*

He hath riches sufficient who hath enough to be charitable.

It takes but little, sometimes, to create moral happiness or sorrow.

We will never accomplish good results unless we labor for them.

The two best books for a child are a good mother's face and smiles.

'Tis the great art of life to manage well the restless mind.—*Armstrong*.

If poverty is the mother of crime, want of sense is the father.—*De la Bruyere*.

To suffer through those we love is ten times worse than to suffer ourselves.

Guard well your health by reading *THE MIND CURE AND SCIENCE OF LIFE* one year.

Gentility is a crown all should wear who hope for the respect and esteem of fellow men.

We see the world through our own eyes—hence we should keep them clear and bright.

The feeble tremble before opinion, the foolish defy it, the wise judge it, the skillful direct it.

In religion, as in friendship, they who profess most are generally the least sincere.—*Sheridan*.

Thos. Jefferson said, "Truth is independent, it will stand alone, it needs no prop to support it."

Bad habits are the thistles of the heart; and every indulgence in them is a seed from which will come forth a crop of rank weeds.

What a world of gossip would be prevented if it were only remembered that a person who tells you of the faults of others, intends to tell others of your faults.

Strength must be found in thought or it will never be found in the words. Big sounding words, without thought corresponding, are effort without effect.

Young man, remember that a friend is another self. The one needs the assistance of the other. If you have found a true friend, be thou true to him, for ye know not at what hour that friend will prove himself to you a friend indeed.

→ Individuality. ←

DR. E. W. BALDWIN.

To the Editor of The Mind Cure and Science of Life.

Mr. Editor.—All life, all intelligence, all directing power are in the mind. Matter of which the physical is composed is infused with this life, this mind, and rightly understood, can, and should be controlled by it. Every muscle of the body, is naturally a servant of the mind; if wrong education has made it otherwise, it is not too late to give the right methods and systems their regal sway again. The whole distance from barbarism to complete civilization and the highest order of harmonious life, is one of transition, and all of the myriads of steps are fraught with more or less of error.

In medicine, in theology, in law and in business, the education has been one of development. Estimating that each transitional period of travel is from one goal to another goal, it is certain that we have not yet passed over one half of the distance. Possibly the progress of medicine has been the most laggard of all the departments. However, progress has been made, and now the world is brought to answer the question whether there is not a remedial agency, more natural still, and higher yet than any of the preceding modes.

The wonderful power of the mind over the body to elevate in joy, and to depress in fear, is universally seen and acknowledged; but can this mighty resource, which we admit is possessed by every human being, however poor in other respects, be utilized for wider and more practical uses than has hitherto been known, has come to be one of the questions of the hour, which is forcing itself upon the scientific world for solution.

In this communication I do not claim to speak words of authority, as my experience has not been sufficient to warrant decided opinion. The most I can say is,

I feel that the importance of a more perfect *individuality* for the race, is enough to cause a pleasurable interest in every new idea. Should the Mind Cure system result in giving us a more elevated individual life, the labors for it will have proved exceedingly profitable. Even though it should no more than modify existing systems, the prize is worthy of the effort.

If correspondents are not as fully in the *mental* claims as you are, bear with them, please, as you are not responsible for their position.

Englewood, Ills., Oct. 25, 1884.

→ An Extract. ←

The fact of our continuing the use of medicine, when we profess to be depending on "the prayer of faith," would imply a lack of faith either in God's power or willingness to heal. And thus we hinder the work of healing, by clinging to that which indulges our belief. Not so much the medicine itself that hinders God's work in our bodies, but our unconscious dependence on it prevents our exercising full faith to grasp the promises.

If I rely on medicine, I limit myself to the natural efficacy of medicine; if, however, I cast aside these remedies—so often imperfectly applied—and obey the instructions given in James V: 14-15, I do not oppose natural laws, but get up into the infinite resources of an Almighty Creator. If I really have faith to accept the promise of healing as contained in this quotation, I shall consider medicine superfluous, and my giving it up will be an evidence of my faith.

CARRIE F. JEDD.

Buffalo, N. Y.

Brief reports of cures that correspond with our system are solicited for our columns. Many doctors and healers know of important cures that were purely mental. Let us hear of some of them please.

THE MIND CURE AND SCIENCE OF LIFE.

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Any publisher who may wish to exchange with us, please drop us a line to that effect.

2* Publishers who insert the above Prospectus in their journals, and call attention to it editorially, will be entitled to a copy of THE MIND CURE AND SCIENCE OF LIFE one year for any friend, provided a marked copy is forwarded to this office.

Entered at the postoffice in Chicago, Ill., as second class matter.

Metaphysics, or Mind Cure?

Evidently many who have learned of our MIND CURE PUBLISHING ASSOCIATION forming in Chicago, have wondered how it looks upon the *Mental Healers*, and *Metaphysicians* of Boston. We are asked by various individuals, as to the attitude our publication will assume in this matter. "Are you with them, or against them?" "Is the Mind Cure treatment the same as the Metaphysical method?" etc.

We feel no hesitation whatever in defining our position towards them. We believe the four heads or schools of the Boston mental healers are good honest people; and we are satisfied they are doing good work in the important matter of curing disease, and in teaching others the best system practiced. They have been heard from and we feel sure they will never be crushed out. They are in true reform and deserve success. "By their works ye shall know them."

The word from friend and foe is that they are curing all classes of disease. We never heard of their burning any one's home, stealing any property, or harm-

ing any one with drugs or in any other way. We think reform has need of the harmless, efficacious system they practice. If they had not been the obedient instruments, others would have been; for this work is to be done, and the *Mental Cure* will ere long take the place of medicine, and do for humanity what medicine could never do.

Therapeutics and Pharmacy may complain, it is true, and may regard these new methods as invaders of their domain, yet this is no proof against the true and pure character of the *Mental Cure*, but rather a potent endorsement of it. These aggressive moves are *principles* and *laws* directed by evolution itself, or by the Almighty-ness of nature. Where is the used yet failing system of either medicine, or moral ethics that will stand in the way of the inevitable, or that can contravene principles which are as high as the highest interest of the race?

It is not for us to discriminate between these various schools in Boston, or to give an opinion as to which one may be more correct than the others, or most successful in healing. As to the one item or process of curing an afflicted person, we endorse them all. We both know and have heard many commendable facts about each of these heads. We, however, prefer the term *Mind Cure*, or *Mental Cure*, to that of *Metaphysics*. The last term has been used for ages by thinkers in a more general application to mind or intelligence, while the *Metaphysicians*—these healers—use it in the restricted or distorted sense that assumes sole proprietorship. This works a confusion to society in general who would use it in its customary place. Neither the title we have adopted, or that introduced by Dr. W. F. Evans many years ago, "*Mental Cure*," thus confuse any standard term, but are more acceptable to the public as consistent titles for this system of cure; hence we do not now claim to be a *Metaphysician* as they use the word, nor do we wish to be in the strait the term

places them. We yield the honors with the ambiguity. The one who twisted the word Metaphysics, to mean a system of healing, is chiefly responsible for the just censure the public holds for the deed. A proper sign over their door would seem to be the one used over the door of a certain mechanic's shop, "All kinds of turning and twisting done here."

We strongly disown the term, "Christian Science," adopted by the President of the Massachusetts Metaphysical College. It is pretentious and misleading. It assumes to be an endorsement of Christianity while the system of ethics or religion the President teaches is Pantheistic, and is far removed from the standard of any creed. We would not be understood to speak disrespectfully of the honored term Christian, nor of the term Science, nor yet of the religious beliefs of the one referred to, but in common with Christians we would be excused from the inconsistency of trying to unite the two, and thereby losing the force of both. It is not sufficient to claim that it means the method Christ or rather Jesus used in healing, for we find in the narrations, as shown by a contribution to our first issue, "The Method of Jesus in Curing," that he came in actual contact in *seventeen* recorded instances of healing, against nine cases where he healed with the Mind only, or without touching them. We cite the fact that Jesus most generally touched his patients, not to argue the necessity, or the wisdom of any who do so to-day, but to show that this title adopted by those who do not come in contact, cannot be because it is practicing the Christ method, as he did come in contact.

We would not be found criticising these terms, were it not necessary in order to show society, that we refuse to be regarded as "Christian Scientists." For a few weeks after we received a majority of lessons, in a course of twelve lessons taught by the President of the above college, we entertained the title, but soon decided to abandon it. We endorse the method of cure

they use, and we practice it, but we do not endorse their various beliefs and assumptions as interpretations of the Bible, and as a code of morals or a system of ethics. Again, we wish not to be known as "Christian Scientists," because of the enormous price charged for instructions, so simple, and so easily imparted as heaven's free boon to humanity.

If by the term Mind Cure, it is to be understood we are to endorse the above practices and beliefs, we say, no, the two are not the same. When it comes to the work of curing only, they are the same. While then we believe in, and endorse the Mind Cure, we endorse at the same time what they mean by the Metaphysical Cure, and this journal will give the full instructions in detail from time to time, as also the practical rules for curing one's self and every class of disease.

We wish all the Metaphysicians well; and after this justifiable explanation, we do not expect to allow our journal drawn into any apparent antagonism towards them. A majority of them are entirely free from the points we criticise above, and to all such we extend the most fraternal feelings and endorsement, and we will be glad to receive contributions from them; and histories of cures for insertion in our columns.

We also advise charity towards the large and noble force of the pure, among the Magnetic Healers. We cannot surely forget the great work they have wrought in removing the barriers and preparing the way for our system. While we tread the ground they have tilled, let us be thankful for their heaven-blessed deeds, and while we feel we have grand success in the Mental System only, let us kindly keep our doors open to all of them who will enter in, and will live true and upright lives before God and mankind. We as heartily extend to them our good wishes, and hope we may continue to hear from them as we have already from many. *Friends of the Magnetic system, the Mind Cure is yours also. CLAIM IT, PRACTICE IT.*

→ Mistakes. ←

Says one: "We have only to believe ourselves to be well, and we shall be well." Says another: "My belief had nothing to do with disease, I had the disease before I knew it." My friends, you both are mistaken; neither statement is correct, and metaphysics would destroy both those beliefs before healing you.

The author of "Science and Health" never said to a patient, and never taught a student that to believe yourself well, heals you. Your diseases are your beliefs, and you cannot in science, if you can through vaccination, cure one disease by producing another, neither can you destroy one belief by another belief. You will find in my text-book of mental healing, entitled, "Science and Health," the following: "Belief taken at its best is not promotive of health: unless every ill and error is conquered by Truth they are never destroyed." Not his patient's belief, or faith, but the doctor's understanding of Truth masters sickness in mental science.—*Prof. Eddy, in Journal of Christian Science.*

→ A Growing Item. ←

A good editor must always be in his write mind.—*Merchant Traveler.*

And have a sort of pen-chant for work.—*South and West.*

And live within his ink-come.—*Jewish Messenger.*

The latter is ink-consistent.—*Clinton Age.*

This is sheer-nonsense.—*Davenport Gazette.*

We don't think it paste to make such puns.—*Clinton Herald.*

Proof it.—*Pulton Journal.*

If you folks don't keep quiet, some person will use a stick on you.—*Lyons Advertiser.*

A shooting-stick and let the d—d have a fat take.—*The Grand Mound Herald.*

Press it.

→ Mind Drops. ←

Patient waiters.—Young doctors.

What things increase the more you contract them? Debts.

Where is happiness always to be found?—In the dictionary.

"Did he kick the bucket, doctor?" growled the incorrigible wit.

"Tis the wondrous workings of the mind That surpass all wisdom of mankind."

Why is a cautious, prudent man like a pig? Because his head prevents him from going too far.

Why is an old man's house always easy to enter? Because his gait is broken and his heels are few.

Many have heard of "Patience on a monument," but more have seen patients under a monument.

The excesses of our youth are drafts upon our old age, payable with interest about thirty years after date.

The minds of our statesmen, like the pupil of the human eye, contract when light is poured into them.—*Moore.*

A sound mind is a sound body; if the former be the glory of the latter, the latter is indispensable to the former.

Idleness is the most corrupting fly that can grow on the human mind. Men learn to do ill by doing that which is next to it—nothing.

"John, did Mrs. Green get the medicine I ordered?" said the doctor to his hired man. "I guess so, for I saw crape on the door this morning."

A doctor attending a wit who was very ill, apologized for being late one day, by saying that he had to stop to see a man that had fallen in a well.

If it be true that physicians have plenty to do attending to imaginary ailments, it is equally true that the sick have plenty to pay for imaginary cures.—*Odd Fellow's Magazine.*

Medicine without strong drink. Recovery without tipling. Strength without danger of downfall. Help a man up without knocking him down. Cure the invalid's ailments without making a wreck of him.

A doctor writing to a New York paper, deprecates the publishing by the press of cases of hydrophobia, as, he said, in nine cases out of ten, the fear of the disease brought it on.—*Journal of Christian Science.*



SCIENCE
IS THE
INTERPRETER.

INSPIRATION
IS THE
CENTER.

SCIENTIFIC DEPARTMENT.

For The Mind Cure and Science of Life:

➤ Mind and Matter. ➤

CHARLES M'LEAN, M. D., LL. D.

Mind is a thinking, acting, intelligent power of eternal existence. Science knows nothing of its origin, nature or destiny apart from the human brain, which is its only terrestrial abode.

Matter is a quiescent, inert substance, which occupies space. In some form or other, Matter is as eternal as Mind. It is changeable in form, but indestructible in nature. There are only two known entities in Space and Time; Mind and Matter. Does Life come from Matter or from Mind? Matter has no life in itself, therefore it cannot give life to anything else. It never thinks or moves of itself, it is always passive, and only acts as it is acted upon. Analyze an atom or a world of atoms, and you can find no life in one or in a million. There is no proof that Matter ever produced a living being. Give a materialist a jelly-fish, or any living creature, and he will soon make a monkey or a gorilla. But how does he account for the origin of life? He will never find it in mud-philosophy, because out of nothing, nothing comes.

There is no life in Matter. Why not try mental philosophy?

Mind therefore must be the *real* source of Life. No Mind however, created all things out of nothing, as something existed eternally. Space and Time existed of necessity. Primary Matter also existed eternally. The earth, however, is not eternal. If it were, all the mountains and the hills would have long ago crumbled into dust, by the finger of time. Mind is known by its works, thought, reason and understanding. It is a power which has an innate living motion. Thought, reason, and understanding are not Mind, but the result of Mind. Mind thinks, and wills from its own innate impulses and emotions. What a wonderful capacity has Mind for acquiring knowledge; no limits can be set to the sphere of its action. Great achievements are performed by the human mind. By the aid of the telescope the philosopher scans the starry heavens, and brings within his view unknown worlds. Taking the microscope in hand he can see a world of animated nature upon a single leaf of the vegetable kingdom. He dives into the waters of the mighty deep and grasps the latent power of steam, making it turn with gigantic force the iron arms of machinery. See

him climbing the lofty skies on scientific wings, seizing the spirit of the thunderbolt, fixing it to our planet, annihilating distance, surpassing the wings of time and flashing our thoughts across the rolling wastes of the trackless deep, to distant continents. By the mariner's compass he guides his way over perilous oceans and holds communion with the inhabitants of the most distant lands. Mark him soaring upward and onward into the regions of the worlds above us, counting their numbers, measuring their orbits, and watching their mighty revolutions around each other. Thus he makes the elements of nature bend to his will and obey his behest.

The finest of the fine arts, however, is the art of doing good. What is real good, but truth? To discover truth and to do right, is to solve Life's problem. Toil on ye seekers after truth; explore, invent, improve, whatever is useful to mankind, in art, in science or in true philosophy. There are harbors along the course of time, that have never been explored. The boundless, unexplored lies still before you. Fear nothing but ignorance and falsehood. It is eternally right to do good to all. This is an age of doubt, of fear, and of suffering. Old dogmas, and old theories, are crumbling to dust, and are driven like chaff before the wind by the march of truth and reason. Any philosophy or religion which is founded upon dogmas or theories must perish. But a philosophy, a science which is planted upon the eternal Rock of Truth and Reason must survive all other systems. The world is sick of beliefs and theories. This practical age will have nothing but real facts. Every honest seeker after truth who wants to benefit humanity and have a seat in "The Temple of fame which shines afar," must leave forever the fossil remains of materialism and dogmas, and join the great army of mental philosophers who have truth, reason and light to lead them on forever in the path of true felicity. Bear aloft to heaven, the unstained ban-

ner of truth; then, sin, error, pain, sickness and death will disappear. Truth is mighty and will prevail against ignorance sorrow and woe.

The degeneracy of humanity is exciting the most anxious solicitude of all good people. Unless a radical change is soon instituted in medical science, health will bid a mournful farewell to our successors. The art of healing is founded upon anatomy and physiology. Anatomy, physiology and pathology, however, are far from maturity, and they are very complex sciences. These facts combined with the artificial manner of living adopted by the people of our time, account for the alarming increase of disease. We study natural, scientific and spiritual laws, but forget the laws of health. What are all the laws of nature but mind working? Therefore the greatest, the noblest study of humanity is mind. The most prevalent disease of to-day is mind disease, caused often by money fever. Gold is the most popular god of to-day. What is gold but poison? Who can minister to such diseased minds? Extract this yellow poison from the mind and give it truth, justice and honesty instead, then we shall have, health for disease, sanity for insanity, felicity for misery. Most people are more or less insane on some favorite subject which may be called their hobby. A perfectly sane person is a healthy person. Disease, therefore, is a morbid condition of the mind. A sane mind is the greatest good, an insane mind is the greatest evil. Mathematically speaking whatever exists must have its opposite. Evil, therefore, must be as eternal as the good. This is the great conflict of ages. Whatever exists now, existed eternally, and must exist forever. This conflict must go on forever. Is this not an eternal fact? How can it be an eternal fact without being an eternal necessity? The body can not live without food, neither can Mind exist in a sound condition without a stimulus. Reasonable excitement therefore is necessary for good health.

Too much excitement is as great an evil as too little. Truth is usually found between two extremes. An enlightened sound mind, therefore, is the safest and best remedy for all the ills of humanity.

"O tell me, Mighty Mind,
Where art thou? Shall I dive into the deep?
Call on the sun? or ask the roaring winds
For their Creator? Shall I question loud
The thunder, if in that the Almighty dwells?
Or holds he furious storms in straightened reins,
And bids fierce whirlwinds wheel his rapid car?
The nameless He! whose nod is nature's birth
And nature's shield the shadow of his hand;
Her dissolution his suspended smile!
The great First, Last! pavilioned high he sits
In darkness, from excessive splendor borne,
By gods unseen, unless through lustre lost.
His glory, to create glory, bright,
As that to central horrors; he looks down
On all that soars, and spans immensity."

→ True Healing. ←

THE FIRST, OF A SERIES OF ARTICLES BY THE EDITOR, ON THE CORRECT UNDERSTANDING OF DISEASE, AND HOW TO PROCEED UNDER THE MENTAL SYSTEM, IN THE CURE OF SELF AND OTHERS.

It would be difficult to name any work more noble or God-like than the work of correctly teaching humanity, and curing the sick. In all the recorded acts of Jesus we find nothing above this. To teach and to heal—which means to save—was his highest object. He became a "saviour," by first becoming a savor, or a healer, a physician. He was a saviour of the whole man, soul and body, hence of necessity was a Mind Healer only. He never administered drugs, but always used means that required action of mind. The true Mind Healer of to-day is more successful in the general treatment of disease than Jesus was, which only proves his saying true, "He that believeth on me, and the works that I do, shall he do also; and greater works than these shall he do."

We must not forget that diseases are more complex in our age than in his. In

his times the people lived on more healthful and plain food. They lived more in the out-door life. Swine were not eaten by those he mingled with. The excesses of fashion, and of appetite had not sown the causes of disease in the human body; but nearly every person in our Christian nations suffers more or less because of these sins. Christian countries are earnest in their work, but their work is not truly reformatory in its character and results.

The true teacher is the true healer. In past times the spiritual teacher was the one sought to cure the sick, but this power is surely not claimed by the clergy of to-day. It has by them been given over into the hands of doctors, who, as a rule, do not profess to be teachers of any established code of morals, hence, they are not the true healers.

The doctors and the clergy have both tried to draw a separating line between sin and sickness. They fancy a distinction; hence, the doctor reasons that he has nothing to do with the *soul* of the sick, and that the clergyman must attend to that. The clergyman says it is the doctor's place to take care of the *body*; so, between the allotments of the two, as distinct spheres, the chief welfare of the patient is not reached. The doctor is often pressed into the work of the clergyman, by trying to allay the moral fears of the supposed dying one, and by an honest effort to answer, as the minister would, the dying man's questions of a moral character. Because of the sick man's fears, he presses the clergyman for his opinion and knowledge of the medicines. We know the assurances given by both, are usually the chief means of the cure. He gets well, not because of the medicine, but because of the *mind-work* of the two.

The mental healer of to-day, who lives a pure and honest life, whose nature is full of love and tenderness, and who is not troubled with the fossilized and worn-out fancies and beliefs of either of the professions named, comes to the sick man and

cures him, often instantly, by simply omitting the chief work they respectively revered, and by wisely handling the mental, which they had incidentally done with the only good effect.

In the Mind Cure system we go to the one suffering from his affected terrible condition, with neither drug or a theological fear. We depend upon that which is greater than either, as we regard both as only the results of mortal, or undeveloped reasoning. We depend upon Mind, in its entirety, and not upon any deductions or beliefs. We neither hold our patient's hope in drugs, or in any mere religious assurance, which only a few believe in, but we hold it in the clear understanding, the knowledge of true being; which knowledge or attainment, is our own health, or salvation, and then becomes theirs also, by the *unity, or interblending of mind*.

The people are not correctly taught by the clergy, or by the doctors. These teachers, as well as the people, are all in the material. They are not spiritual. They believe very generally in matter, and but a little in mind. You cannot get into the new, unless you can get out of the old. To take hold, nearly always means first to let go. Peter would never have walked on the water, if he had not let go of the boat. While he held to it, he sunk in the water; when he let go, then he walked on the water.

In a future article we will explain the difficulty which stands in the way of the doctors, and will try to show it so that all can see clearer.

Every thing that is, is the result and property of mind. You cannot name anything outside of mind, or separate from it. You cannot think of matter as separate from mind. It is mind, always, that feels and suffers. Mere matter is void of life, hence void of feeling; then it is not matter that is sick or that suffers. There is no life in matter, hence there is no feeling in matter. Feeling is in *life* only; life is in *mind* only; therefore, all feeling is in mind.

If it is the body, the physical that feels, then the body is life or mind.

We show the patient the impossibility of the body to suffer, only as the mind says so. The body cannot say, "I suffer," or "I am sick." It never did say so by a word, a groan or a pain, as it is *not capable of either*, while the *mind* is of each. Very well, then, having found that which we know does suffer all, how can we find suffering in anything else? Then, as the sickness is always mental, or in mind, the remedy surely must be mental, or mind; thus you medicine doctors, and medicine takers ought to see the fallacy of giving drugs to mind. Go to mind with *mind only*; but the mind that cures must be in understanding; must be able to dictate terms, and not allow the lower substratum of mind, mere beliefs, to rule, but must rule them, both in self and in others, and though they are legion, cast them out as Jesus did, and as all true Mental Healers do to-day.

The clergymen having virtually abandoned the field of healing, the gift has departed from the church. The power has eluded them. They failed to hear the warning by Paul. "Therefore we ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip." Greek, "run out as leaking vessels." The verse immediately preceding this caution, and connected with it, shows the work of "spirits" or angels engaged in ministering unto, or saving men. The work of healing is meant; hence we ought to see it means by the mental or by Spirit, or mind process only. O! is this Gift of gifts going into new hands? Is the kingdom of heaven being now transferred from the old to the new? Are God and the angels directing new methods in the spiritual guidance and cure of human woes? Ah! yes, and the true watcher reads aright. The heaven is working. As by stealth the new comes in, and the old gives way. This is true in all departments of life.

"God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world, to confound the things which are mighty; and base things of the world, and things which are despised, hath God chosen; yea, and things which are not, to bring to naught things that are." Who cannot read the true spirit of these words and see the fulfilment on every hand? The Belshazzars may make their feasts, and glory in their greatness, but the hand is seen, and the writing comes on the wall; and if they cannot see the days of their kingdom are numbered, the Daniels, the spiritual discerners, both see and read the inevitable, and the interpretation is so plain that the "wayfaring man, though a fool, need not err therein." But a sad voice speaks, "These things are forever hid from their eyes." "Thou hast hid these things from the wise and prudent, and hast revealed them unto babes." We see the leaves of the fig tree, and we know summer is nigh.

These changes are of God, of progress, and cannot be turned aside. The spirit or mind cure is here. It is of God. Every class of disease is cured by it when the healer is the humble instrument of God, and is found only in the new, as a forsaker of the old. It means spiritual light and vision. It means heaven's panacea for our spiritual natures. It is God placing his own seal on the works which he is performing through his own chosen instruments.

In our next we will bring the method down to definite cases, and it will be for you to decide whether you can go with us or will turn away. Be wise, be true, be good.

Selected.

FROM EVAN'S MENTAL CURE.

"Wilt thou be made whole?" and "Believest thou that I am able to do this?" is of more importance than to feel the pulse, or examine the state of the mucous surface

of the tongue. Unless an honest affirmative answer can be given to both inquiries, the case may be dismissed, or be treated with pure water drops, or cracker pills, or homeopathic pellets. The only sure thing about the case will be the entry of the fee upon the physician's books, or into his pocket.

"The influence of faith in the cure of disease is well illustrated by a fact mentioned in Paris's Life of Sir Humphrey Davy. In the early period of his scientific career, Davy was assisting Dr. Beddoes in his experiments on the inhalation of nitrous oxide. Dr. Beddoes, thinking the oxide must be a specific for paralysis, a patient was selected for trial and placed under the care of Sir Humphrey. Before administering the gas, wishing to ascertain the temperature of the palsied man's blood, a small thermometer was inserted under his tongue. The paralytic, wholly ignorant of the process to which he was to be subjected, but *deeply impressed*, by Dr. Beddoes, *with the certainty of its success*, no sooner felt the thermometer between his teeth, than he concluded that the talismanic influence was at work, and in a burst of enthusiasm declared he felt its healing power through his whole body. Here was an opportunity to test the influence of the *mind* in the cure of palsy that was not to be lost. The gas was not used, but on the following day, the thermometer was again employed with equally marked effects; and at the end of two weeks the patient was dismissed cured, no remedy of any kind having been used except the thermometer. His faith made him whole, not by accident, nor by a miracle, but by an invariable law of our being. So important a principle ought not to be ignored by medical science, and left to ignorant quacks, who often perform astonishing cures by means of it."

We ask our subscribers to pardon us for the delay in getting out our No. 2. We found it best to adopt the second Saturday of each month as our date of publication.

→ One of Many. ←

To the Editor of the Mind Cure and Science of Life.

Your sample of *THE MIND CURE*, No. 1, was received with much pleasure. I have practiced the system with perfect success hundreds of times during the past eighteen years, as a physician and healer.

There has been a good deal of matter written and published from time to time on the subject, but it was chiefly in book form. As yours is a pamphlet or magazine, and to be issued monthly, it ought to have a large sale. I have shown it to several who will either buy it monthly, or subscribe for it.

I have been engaged in supplying the liberal classes of thinkers in this city with reading matter for sixteen years. If you wish me to act as your agent here, I will do so with pleasure. I will get all the regular subscribers I can, and will sell them from my store and at our hall meetings. I will also put them in several of our best news stands for sale. If you come up to expectations, it will find a large sale here; fifty copies per month or more.

I would not be too hard on the church, nor on those who are not yet able to see with us, but work on and educate all up to possibilities and truth.

I refer you, if necessary, to Col. J. C. Bundy, Proprietor of the *Religio-Philosophical Journal* of your city, as I have been agent for the Journal for many years.

I think fifty copies will be none too many to start with.

Very truly yours,
Philadelphia, Pa. J. H. RHODES, M.D.

We are receiving many subscriptions for *THE MIND CURE AND SCIENCE OF LIFE*. We are truly thankful to all the kind friends who have written us of their intention to solicit subscribers. We want good agents in every town on terms we offer on the next page.

→ Humorous. ←

The professional masher is not alone to blame. It takes two to "make a mash."—*Burlington Hawkeye*.

A retired preacher, no matter what business he may engage in, continues to be an ex-pounder of the Bible.

The *Christian Register* says: Paul did not live in clover, but he cultivated Timothy with great success.

Even dunning letters will sometimes go astray, but there is one letter that always comes round—the letter O.

"What is a house without a baby?" asked a lady writer, and an old bachelor editor replied: "It is comparatively quiet!"

A man and his wife had a little difficulty in the kitchen the other day, and presently matters became so quiet that you could hear a rolling-pin drop.

Indignant mother: "Surely you don't mean that for a likeness of my son? Why, the boy looks like an idiot." Photographer.—"I'm very sorry, but I can't help that, ma'am."

Little Nell:—"Oh, mamma! you mussent let the baby lie in the sun." Mamma:—"Why not, pet?" Little Nell:—"Taus it'll melt." Mamma:—"Melt?" Little Nell:—"Yes, mine did."

"Was there any loss of life in that railroad accident?" inquired one man of another. "Oh, no," was the reply, "there was no one on the train but the officers and directors."—*Merchant Traveller*.

"Mr. White," said a lawyer to a witness in the box, "at the time these papers were executed you were speculating, were you not?" "Yes sir." "You were in oil?" "I was." "And what are you in now?" "Bankruptcy," was the solemn reply.

"Maria Jane," said a fond mother the other morning to her daughter, "Did Daniel Jamieson kiss you on the steps last night?" "No, mamma; he did not." If the fond parent had said "lips" instead of "steps," it would have troubled Maria Jane to reply.

THE CRISIS.—A gentleman was dispatched for the doctor at a very early hour in the morning, and on his return home was informed that a little daughter had been added to the household.

"A daughter?"

"Yes," replied the nurse, "a sweet little tootsy, woosy of a girl."

"Thank heaven," replied the happy father, "the cry-sis has arrived."—*Carl Pretzel's Weekly*.

Special to Our Friends.

Any bookdealer, subscriber or reader, who will kindly assist in the circulation of our magazine, will do much toward blessing the afflicted and toward spreading truth.

Our price is so low, we cannot pay much, but to those who will solicit for us we will authorize them to retain 25 cents on each yearly, and 10 cents on each six months' subscriber, provided they will remit the balance of our published price to us, with the address of subscribers.

Bookdealers must write us for monthly lots to sell in stock, and we will give them special rates, and will send them a sign or cardboard notice, to aid in obtaining subscribers.

Any one will receive our magazine one year free, if they will send us the address of three subscribers with the money, \$3.00. Four persons can unite on this offer and send \$3.00 in one remittance, and get it at 75 cents each.

Do not send checks on local banks in any case.

Many are working for us, and many will take the work. *Try it.*

Our readers may expect a contribution direct from Dr. W. F. Evans, of Massachusetts, in our next issue. No one is better prepared to give light on this important subject than he. He has put out many valuable works on the Mind and on Cure, and is about to issue another. You will hear from him and from other lights in our columns.

Send 6 cents in stamps, or otherwise, and we will send you a lecture by the editor. "THE SUPERNATURAL IMPOSSIBLE." Thinkers will appreciate this. Also with this, we will send you, *free*, another nice pamphlet by ALSHAM. Many reformers like this. They sell at 10 cents each in Chicago.

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